THE Interest of Churches: OR, A SCRIPTURE PLEA FOR Stedfastness in GOSPEL ORDER.

BEING A

DISCOURSE

CONCERNING

The Duty of a Church-Member, *viz.* stedfastly to continue in the *Communion* of a *particular Church* of Christ, to which he hath joined himself.

The substance of which was preached to a Congregation in *London*, and now published, with some Enlargment, for the benifit of that and other Churches of Christ.

By *ISAAC CHAUNCEY.*

God is not the God of Confusion, but of Order; as in all the Churches of the Saints, 1 Cor. xiv. 33.

I beseech you Brethren mark them that cause Divisions and Offences, contrary to the Doctrine which you have learned; and avoid them. For they that are such, serve not the Lord Jesus, but their own Belly; and by good Words and fair Speeches deceive the hearts of the simple, Rom. xvi. 17, 18.

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BIBLIOTHECA BODLEIANA

The Quaker Converted:

OR,

The Experimental Knowledg of Jesus Christ Crucified, In opposition to the Principles of the *Quakers*, declared;

In a Narrative of the Conversion of one in *Hartfordshire*, who was for some Years of their Faith and Principle, and inclined unto them.

The manner how he was wrought off from them by the Lord. And several dealings of Christ with his Spirit afterwards.

With some things annexed for detection of their Errors and Delusions, and prevention of the growth thereof.

Written by Himself in his own Words and Phrases.

Likewise an Epistle Dedicatory by *W. HAWORTH*, Minister of the Gospel at *Hartford*.

John 5. 39. *Search the Scriptures.—They are they which testify of me.*
Mat. 24. 24. *For there shall arise false Christs, and false Prophets, and shew great Signs and Wonders; insomuch (that if it were possible) they shall deceive the very Elect.*
John 4. 22. *Ye worship ye know not what: we know what we worship; for Salvation is of the Jews.*
Acts 2. 30. *Therefore* [David] *being a Prophet, and knowing that God had sworn with an Oath to him, that of the Fruit of his Loins, according to the Flesh, he would raise up Christ to sit on his Throne:* 31. *—Spake of the Resurrection of Christ.—* 36. *Therefore let all the House of* Israel *know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.* Ch. 5. 31. *Him hath God exalted with his right Hand, to be a Prince and a Saviour, for to give Repentance to* Israel, *and forgiveness of Sins.*
John 15. 26. *—When the Comforter is come—he shall testify of* me. Ch. 16. 14. *He shall glorify me, for he shall receive of* mine, *and shall shew it unto you.* 1 Joh. 4. 2. *Hereby know ye the Spirit of God; every Spirit that confesseth that Jesus Christ is come in the Flesh, is of God.*
Heb. 9. 28. *—Christ was once offered to bear the Sins of many.* Ch. 10. 12. *This MAN, after he had offered one Sacrifice for Sins for ever, sat down on the right Hand of God.*
Acts 13. 39. *And by him all that believe, are justified from all things, from which ye could not be justified by the Law of* Moses.
Rom. 3. 28. *Therefore we conclude that a Man is justified by Faith, without the Deeds of the Law.* Read likewise *Rom.* 10. 4. Ch. 4. 25. 2 *Cor.* 5. 21. 1 *Cor.* 1. 30. & *Acts* 13. 40.

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BIBLIOTHECA · BODLEIANA ·

The Epiſtle Dedicatory.

To the Church of Chriſt at *Hartford.*

Well-beloved in the Lord.

IN *this Relation which follows, you may ſee ſome of the* Quakers *rotten Opinions. You may remember how joyful we were when the Lord caſt this Young-man unexpectedly amongſt us; how our hearts were refreſhed in the ſpeaking forth of theſe enſuing things: And whereas we had mourned that ſome had gone out from our* Meetings *to them, in this one inſtance the Lord hath abundantly made it up to us, let Chriſt have the glory. None of thoſe that went out from us were properly of us, had received the Goſpel that we believe; No, it's not poſſible for any to receive it truly, and forſake it: But this young Man was fully of their Way, Spirit, Faith, and Principle, (as any may ſee by reading this little Book.) Though he made not ſuch an open Profeſſion as others of them, yet went farther than moſt of them towards that which they call Perfection: yea, he was, as* Luther *ſaid of himſelf before his Converſion, an honeſt* Monk, *ſo an honeſt* Quaker, *unto his perſwaſion. I have thought it meet, by the advice of my worthy Brethren in the Miniſtry, to expoſe this* Narrative *to the open view, although the meanneſs of the Perſon's Education, and the little time he hath had for proficiency in the knowledg of the Goſpel, might diſcourage in this matter on the one hand; yet on the other hand, the profit that we hope may be reaped (through the Lord's Bleſſing) by many, eſpecially at* Hartford, *in the reading of it, both as to the reclaiming ſome from them, and preventing ſome ſtaggering ones, confirming alſo others in the Faith of the* Goſpel, *hath prevailed with me to print it. And indeed, Inſtances of this nature are ſo famous and rare,* viz. *For any to be recovered from this Bewitching; and this In-*

stance none of the least, that I could in Conscience do no other. This withal being an experience that the Lord in rich Mercy gave him, I hope will take the deeper impression upon the Minds of People: For my own part I see such clear, distinct, sound Gospel-knowledg in it, that I dare say confidently it is no other than the Finger, the eminent Finger of God upon his dear elect Child: And the more remarkable is it, in that he was a stranger to us all, conversed with none of us, most of these things were taught him alone in the reading of the Scriptures. Flesh and Blood hath not revealed this to thee, *may we truly say,* but our Father which is in Heaven; *the Spirit of Wisdom and Revelation in the Mystery of the Father and the Son hath been upon him. O that every one of you (my dear Brethren) and every one in* Hartford *had the knowledg of Christ thus distinctly formed in you! till which thing be, the Soul of him, to whom Christ hath committed you as his charge, shall travail in birth, and be in pain: Blessing the Lord that his poor Labours have not altogether been in vain as to this matter. O that it might please Christ to direct my faithful Brethren in the Ministry, in their respective places where they are cast in the Countreys, to open and insist more on the great* New-Testament *fundamental Truths in the Blood of* Christ! *My daily Prayer to Christ is, that we all may be made able Ministers of the* New-Testament: *We have but* Law *and* Gospel *to preach, let us keep them distinctly in their places; the* Law *for the knowledg and conviction of Sin, yea of first evil Motions to be sin. The Law is spiritual,* Rom. 7. *and requires perfect and perpetual Obedience of every one that will be justified by it, and admits of no Repentance at all in case of any failure. Now the Law is weak through the flesh,* Rom. 8. *Man is breaking it every moment by his crooked thoughts: this would let a Man see his Sins to be mountainous and innumerable, and so bring down every high thought, and lay him low, giving him to see the need of the Righteousness of another, not being able to answer the requirements of the* Law; *thus the* Law is our Schoolmaster to Christ. *Then the* Gospel, *the Balm of the Doctrine of the free Justification of a Sinner in the Blood of Christ; for the Wound, this Oile to be poured into the Gashes of Conscience, how would it Heal, Settle, Conform, Comfort; and the Soul thus finding a Saviour and Sweetness in Christ, this would be as new Wine, and he would soon discern all poisonous drinks. Whoever hath tasted that the Lord is Gracious, never takes up with the* Quakers *Christ. O that the Gospel were studied by us, and preached by us more!*

Those

Theſe things that follow have eſtabliſhed me in the Preaching of it.

1. *That the Purity and Holineſs of God's Majeſty is ſuch, that nothing is accepted of him but what is every Way perfect and compleat. We are very prone to meaſure God by the rule of our own Imagination; and to think that what appears to be Righteouſneſs with us, is ſo with Him: Whereas we are to conceive of God according as the* Scriptures *ſet Him forth to us, and to bring our Righteouſneſs to the Bar of his Tribunal, and ſee whether it will bear the Tryal, ſee whether it will hold out to juſtify in his ſight; when as Job* 5.15. The Heavens are not clean in his ſight. *Job* 4. 18. He chargeth his Angels with Folly; *which is too little to ſpeak of the bad Angels.*

2. *None of the Sons of Men ſince* Adam's *Fall (that was no more than Man) hath ever brought, neither can any of them bring this perfect and compleat Righteouſneſs to God: Look to the beſt Men that ever were ſanctified, and that eminently by the Holy Ghoſt, yea ſome of the Prophets, Patriarchs, and Penmen of the Holy* Scriptures, *ſee what they ſay of themſelves, and what is ſaid of them.* Abraham *had Righteouſneſs, he had Works; yet* Rom. 4. 2. *theſe were not to be gloried in before God, only in the ſight of Men:* David, *Pſal.* 143. 2. *prayeth to God in this manner,* Enter not into Judgment with thy Servant, for in thy ſight, *&c. Therefore* Pſal. 32. 1. *he placeth the Bleſſedneſs of Man in the Forgiveneſs of Sins;* Bleſſed is he whoſe Sin is covered, *&c. which is mentioned in* Rom. 4. Iſaiah c. 6. 5, I am a Man of unclean lips, *Chap.* 64. 6. We are all as an unclean thing, and all our Righteouſneſs, *&c. Hear* Job, *called* a perfect Man *c.* 9. 30. If I waſh my ſelf with Snow-water, and make my Hands never ſo clean, *v.* 31. Yet ſhalt thou plunge me in the Ditch, and mine own Cloaths ſhall abhor me. *Let us look at* Daniel, *ſo much beloved of God, how he confeſſeth Sin, as well for himſelf as the People,* Dan. 9. 7. Ezra *likewiſe* c. 9. 15. Paul *in* Rom. 3. 9, 10. *tells us,* That all, both Jews and Gentiles, *of whom the World conſiſted,* were under Sin, and not one righteous. *Ver.* 23. All fallen ſhort of the Glory of God. 1 *Joh.* 1. 8. If we ſay we have no ſin, we lye, *&c. He writes to thoſe that were called, and ſanctified, and takes in himſelf with them, and all Saints that ever were, or ever ſhould be. And its but a lie to reſt ſo in any Righteouſneſs, as to take us off from Confeſſion of Sin. This is ſpoken to make them prize the more, Forgiveneſs of Sin by* Chriſt's *Blood.*

3. *Jeſus*

3. *Jeſus Chriſt of* Nazareth *that was born at* Bethelem, *that was of the Seed of* David *according to the Fleſh, brought this Righteouſneſs. He was called the* Holy One, *and the* Juſt; *in* Daniel *he is called* the moſt Holy; *in* Jeremiah, the Righteous Branch: *in* Peter, A lamb without Spot and Blemiſh: in 2 *Cor.* 5. *ult.* Knew no Sin.

Now this came to paſs,

1. *In that He was born of a* Virgin *in an extraordinary Way. Luke* 1.34. The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee; therefore that Holy Thing that ſhall be born of thee, *&c. Thus there was no* Original Sin *in him, or upon him.*

2. *He who brought this Righteouſneſs, was the Holy One, in that being the Anointed, having the Spirit without meaſure, by his* Active *Obedience in his Life abſolutely and compleatly fulfilled the Law of God in all things, and at all times; Rom.* 8.4. That the Righteouſneſs of the Law might be fulfilled in us. *How can that be, but only as Chriſt in our nature fulfilled it for us by his Holy Life?* Mat. 5. He came to fulfil the Law: I come to do thy Will, O God, *in Hebr.* 10. 7. *Now this was required in the* Sanction *of the* Law, *viz.* Do this and live, *either we muſt, or another for us, otherwiſe no Life: We could not, through Weakneſs in the Fall, therefore Chriſt came and did all in our place and ſtead.*

3. *By laying down a* Full *Price for the Sin of his People by the Sacrifice of himſelf, ſuffering Death on the* Croſs *without the Gates at* Jeruſalem. *Therefore this in giving himſelf to Death, is called* ἀντίλυτρον, *a Satisfactory Price of Redemption in the room, and place, and ſtead of another. That God hath Juſtice in him, the very Light of Nature ſheweth,* Rom. 1. ult. *it's ſaid of the Heathens, who knowing the Judgment of God,* i. e. *his vindictive Juſtice, The* barbarous *People,* Acts 28. 4. *could ſay,* Vengeance would not ſuffer *Paul* to live, *when they ſaw the Viper upon his Hand, apprehending him to be a Murderer. They ſaw this in the* Deity, viz. *A Vengeance ready to puniſh Sin. Now this is as dear to Him as his* Mercy, *it being himſelf, it muſt therefore be ſatisfied, being wronged by the Sin of Man; and He cannot deny himſelf. And if it ſhould reſt upon thoſe that had ſinned, it would have burned to the loweſt Hell, and, and ſo the Lord would have been deprived of all Worſhip and Service from his People: But now this way it is ſatisfied,* viz. *the*

Father

Father poured out all his Wrath upon his Son Jeſus Chriſt, *upon whom the Guilt of his People was charged*; *Iſa.* 53. All our Iniquities met upon him; *and therefore it's ſaid in that* 53*d* Chapter, He was bruiſed, ſtriken of God. *In* Gal. 3. 13. Made a Curſe. *Zech.* 13. Awake, O Sword, againſt thy Shepherd, againſt the Man my Fellow, ſmite the Shepherd: *And now He being God as well as Man, his Fellow, Co-equal, bare up under this Wrath.*

4. *This Righteouſneſs of* Jeſus Chriſt, *becomes ours by* Imputation; *it is reckoned ours, and accounted ours by the* Father's *Act: As if we had thus done and ſuffered, theſe Scriptures ſpeak thus much,* viz. *Rom.* 5. 19. By the Obedience of One, many are [made] righteous. 2 *Cor.* 5. ult. That we might be made the Righteouſneſs of God in Him. *Now we are made Righteouſneſs in the ſame way as He was made Sin, for theſe* two *are ſet in contradiſtinction to one another; but he was not made Sin by* Inheſion, *for He knew no Sin; therefore this way,* viz. *by* Imputation. *Jer.* 23. 6. He ſhall be called *(i. e. He ſhall really be)* Jehovah Tſidkenu, *The Lord our Righteouſneſs; he had ſpoke of him as the Righteous Branch, ſpringing up from* David, *as being made Fleſh in the* 5*th* Verſe, *and here, as* Jehovah. *Here is both his* Manhood *and* Godhead, *and as thus He is our Righteouſneſs. This cannot be ſpoken of the Light that every Man hath: For, is that the* Branch *from* David? *Or, is that* Jehovah, *God that gives being to all things? Nor of the* Spirit, *that cannot be called the* Branch. *Nor of* Faith, *nor of* Works, *of what ſort ſoever; but only of* Jeſus Chriſt, *that He is our* Righteouſneſs: *not only giveth* Righteouſneſs, *but He is our* Righteouſneſs *by* Imputation.

The Doctrine *of* Imputation *of* Chriſt's *Righteouſneſs, (though* W. Penn, *in his* Serious Apology, *pag.* 148. *blaſphemouſly calls it,* A Doctrine of Devils) *is very rational to them that are taught of God.*

1. *If the Guilt of* Adam's *firſt Tranſgreſſion was ours by* Imputation, *which cannot be denied, from* Rom. 5. 12. In whom all have ſinned: *If that* firſt *Sin, ſo many* thouſand *Years ſince; why not the Righteouſneſs of* Chriſt ſixteen hundred *Years ſince? If that to all his Seed and Children, why not this to* Chriſt's *Seed and Children?*

2. *If* Chriſt Jeſus *had the Guilt of Sin really charged upon him, and imputed, when as He had no Sin inherent; what elſe is to be underſtood*

ſtood by that, 2 Cor. 5. *ult.* He was made Sin? *If, as ſome would have it, only the puniſhment of Sin, in being offered and ſacrificed.* Puniſhment *hath always reſpect to Sin, otherwiſe it is not* pœna, *but muſt change its Name, then the Guilt of the Sin of his People muſt be imputed to him. And this was plainly figured in the* Sacrifices *under the* Law, *when all the Sins of* Iſrael *were confeſſed over the Heads of the Beaſts, and ſo offered and ſlain: If this be true, why not then* Chriſt's *Righteouſneſs to become ours the ſame way, viz. by* Imputation.

3. *Was not* Chriſt *the* Second Adam, *and ſo a* common Head *and* Repreſentative? *Now what ſuch an one doth, is as much as if they did it that are repreſented.* Chriſt was a Surety, *Heb.* 7. 22. *Why then, his Paiment is ours; what he had, did and ſuffered, was not ſo much for Himſelf, as for his Members.*

Fifthly, *There is much difference betwixt this Righteouſneſs of* Chriſt, *and that which the Apoſtle* Paul *calls his* own, *in* Phil. 3. 9. *in which he ſaith, he would not be found in the Day of Judgment to be juſtified by in the ſight of God: There he makes a plain difference betwixt thoſe* two *Righteouſneſſes, viz. his own, which he calls the Righteouſneſs of the* Law, *and that which is through the* Faith *of* Chriſt, *which he calls the* Righteouſneſs of God.

1. *Our own* Righteouſneſs *is within us, inhering in our Souls. It conſiſts in thoſe Gifts and Vertues that the Spirit of God works in our Minds, and we expreſs theſe outwardly in the obſervation of the* Moral Law *in our walkings amongſt Men: Now that this is properly our own Righteouſneſs, though it is effected by the Spirit in us.* 1. *See how the* Scripture *ſpeaks of it;* Faith *is called your Faith, and* Love *is called your Love,* Col. 1. 4. *In* Deut. 6. 25. It ſhall be our Righteouſneſs if we keep his Commandments. *Job* 27. 6. My Righteouſneſs I hold faſt, and will not let it go. *Matth.* 5. 20. Except your Righteouſneſs exceed, *&c.* 2. *Our Souls are the Subjects of this Righteouſneſs; it is really in our Minds, therefore ours.* 3. *We put forth the Actions wherein this Righteouſneſs conſiſts, both Internal and External: Is it not we that believe, and we that repent, though the Spirit works Faith in us? God is ſaid to work in us to will,* Phil. 2. *yet we will, to do, yet we act, and we perform: Are not we ſaid to pray, though the Spirit works Prayer in our hearts?* 4. *Was not* Adam's *grace which was concreated with him, properly his own? Yes ſurely, Then this is our own Righteouſneſs, though*

wrought

wrought in us by the Spirit. But that Righteouſneſs of Faith, by which we are juſtified, is wholly without us in the Perſon of Chriſt: It was wrought out Six Hundred Years *ſince: And not one Act, either of our Bodies or Minds, contributes any thing to it, our Faith is no part of it; only by Faith we receive, and view, and apprehend that which juſtifies us. And whereas it is ſaid, Abraham* believed, and it was accounted to him for Righteouſneſs: *Not the Action of bebelieving, but that which he reſted upon by Faith juſtified, and was his Righteouſneſs: One then is Chriſt's perſonal Obedience, the other is our perſonal Obedience; one that which* Chriſt *wrought, the other that which we work; one is given of God from Heaven, and reſts upon Faith, the other is here upon Earth, by Works: Our Righteouſneſs is but the Righteouſneſs of meer Man; the other, the Righteouſneſs of Him that was God as well as Man; otherwiſe we ought not to truſt unto it; for,* Curſed is every one that truſteth in the Arm of Fleſh: *One is perfect and compleat, the other is faulty, imperfect, incompleat as to degree.*

6. *This* Righteouſneſs *thus opened, is marvellouſly well-pleaſing to the Father; Mat.* 3. This is my Beloved Son, in whom I am well-pleaſed; *This is ſpoke of Chriſt as* Mediator, *repreſenting all his People; the* Father *looks through Him at all his Members, and is well-pleaſed with them: The* Father's *Love from* Chriſt *the Son is diffuſed to all the* Elect; *this Voice came for our ſakes. Epheſ.* 5. 2. An Offering and a Sacrifice to God for a ſweet-ſmelling Savour; *The* Father's *Heart is at reſt in this, it perfumes all the* Church *with its Odour:* 2 Cor. 5. ult. *it is called the* Righteouſneſs of God, (i. e.) *the Righteouſneſs which he approves highly of; becauſe the Righteouſneſs which he in his infinite Wiſdom contrived, and the Righteouſneſs of his own Son, that is of the ſame Nature with the Father, in this our Perſons are accepted; Epheſ.* 1. 6. We are accepted in the Beloved, and our Prayers and Works. 1 *Pet.* 2. 5. Spiritual Sacrifices acceptable to God through Jeſus Chriſt. *Heb.* 11. 4. By Faith *Abel* offered a more acceptable Sacrifice; *and without this it's not poſſible to pleaſe God.*

This Righteouſneſs *we have to offer to Sinners in the preaching of the Goſpel; and by preaching it thus, we do not make void, but*

establish the Law: *We see by this, how we are saved by the* Law, viz. *Christ keeping it for us, by a Covenant of Works; Christ being made under the Law, He fulfilled it: Here is a sweet* Harmony *between* Law *and* Gospel, *now they kiss each other in* Christ, *so far from being one against the other. The poor, heavy, laden Soul, will thankfully receive this* Righteousness, *and rejoice and glory in it; the* Sick, *this* Cordial; *the starved* Prodigal, *this which is Bread indeed: But the proud* Pharisee, *the Self-righteous One, the rich* Justiciary, *he that is whole. The* Quaker *goes about to make his own Righteousness to stand, and will not submit to this, but despiseth it; and what will be the issue, but to wonder and perish?*

Give me leave to say, That want of inculcating these things in our Ministry, hath been the cause that so many have been led away with the Error *of the* Quakers; *and that Professors are not out of danger, till they be made more skilful in the Word of* Righteousness. *Who sees not (by reading these following Lines) but this young Lad may now engage (without any peril) any* Quaker *in* England *in Discourse.*

I likewise humbly intreat, that our Brethren would use more diligence and pains in going up and down the dark Countries, taking Examples from these Foxes, *who with unwearied travel compass Sea and Land, spoiling the Vines that have tender Grapes, many a young Lamb is torn by them.*

My Brethren, *Let us be greatly encouraged in this Instance, waiting upon the same Spirit, in reducing others to the* Faith *in the same manner: And let me engage you, Night and Day, to pray to Christ for the poor Town of* Hartford, *which now for a long time hath a been a Nest of* Error, *where* Satan *hath had his Seat; that now having begun to fall, he might fall as* Lightning *from Heaven. It's matter of Grief to us, (as you know) that many in the Town, that made a fair shew once, have turned their Backs upon us, and sunk into* Formality, *discouraging of us all they can; The Lord give them Repentance unto Life. Others the same in Faith with us, through Childishness, make a* Schism *in smaller matters* Controversial: *but most of all, that these* Seducers *have caught so many simple Hearts in their Nets, and keep them*

them in perfect Popiſh *Slavery and Bondage. O let your Cry go up to Heaven for them! ſome of his* Elect *peradventure may be among them; My Bowels, my Bowels for that dark divided Town of* Hartford. *O cry and pray, That as He hath now in Mercy built us a Tabernacle there, the reſidue of the People might ſeek after the Lord, and the* Quakers *be undeceived.*

As for you, my Brethren, *let me exhort you to ſtedfaſtneſs in the Faith you have received, and yet more Zeal and Boldneſs for the Truth. We have to do with a very impudent Enemy, yet remember and believe it;* Stronger is he that is with us, than thoſe that are againſt us. *O let not thoſe poor deluded Ones, that have trod under-foot the Blood of Chriſt, and ſo left themſelves no more Sacrifice for Sin to truſt unto; let them not out-ſtrip you in their Zeal they have, but not according to knowledg: And be you not afraid of them, tho you be but a very little Flock, and they ſwarm as Locuſts about you: As High as Heaven is above the Earth, ſo far is that Spirit of the Faith of Jeſus in you, above the Spirit of* Antichriſt *that is in them: And* yet a little while, and *Chriſt* ſhall bruiſe *Satan* under your Feet. *Amen.*

Hold on your way, grow ſtronger and ſtronger, quit your ſelves like Men, walk in Wiſdom, and in Love; keep the Unity of the Spirit; abound yet more and more in all Judgment and Experience. Jeſus Chriſt is amongſt us (as we all can witneſs) in his Inſtitutions, that are ſo much deſpiſed by this dark People; He walketh among the Golden Candleſticks. *We ſee a Glory in a crucified Jeſus, though they ſee no Beauty or Comelineſs in Him, for which they ſhould deſire Him. We eat his Fleſh, and drink his Blood; He dwelleth in us, and we in him. We have both* Chriſt *within and without, we have both Word and Spirit, and ſo we have the better of them that divide theſe. Let us with one Shoulder carry on Chriſt's Intereſt in that place, and Chriſt will add to us ſuch as ſhall be ſaved, and he will build us up, and finiſh that good Work that He hath begun among us; and he will throw all* Babels *down to the Ground, and not leave one Stone upon another. There begins to be a Confuſion amongſt them already; wait a while,* Dagon *will fall before the Ark. I teſtify from the Lord, having tried*

tried this People many a time, and in the Light of the Spirit of Christ, *to my utmost (being willing to receive any Truth from any hand) that the* Quakers *Spirit is,* A Spirit of Delusion, *and their* Doctrine *is* Antichristian, *in* diametrical *opposition to the Doctrine delivered by the* Apostles *of* Jesus Christ. *I testify in the Lord, and I have with me herein the concurrence of many* ten thousand *faithful Ones in the Land, That if ever* Satan *transform'd himself into an Angel of Light, it is in this People, coming forth with such a fair pretence of strict Mortification and Self-denial, speaking of Light, Spirit, and Power; therefore let all take heed and beware of them. O how dreadful to deny the* Manhood *of* Christ, *the* Holy Scriptures *(save only what they think serves their turns) to be Saviours to themselves, to say,* Christ *came and died in vain, and to no purpose,* &c. *which necessarily follows upon their Doctrine. My Soul weeps in secret to remember what a dumpish, dark, sowr,* Pharisaical, *confused, slavish Spirit we have found some in, whom they have lately caught, and yet withal infinitely proud and self-conceited; the Lord have Mercy upon them.*

I now recommend these following Lines to you, keep them by you as a Treasure; they are rich Spoils obtained in a Spiritual Warfare, and dedicated to you, a Temple of the Lord. In this you have the Doctrines which I (who am the least) have been preaching to you, taught me by the Holy Ghost, through manifold Tossings, Trials, Temptations, Desertions, Sadnesses, Buffetings, wherewithal I have been exercised these Fifteen *Years, the Lord is my Witness. And I am willing and ready (through the Grace of Christ) to seal them with my Blood against all Adversaries whatsoever. It comforts me that I can say, I have preached none other things than what is written by the Prophets and Apostles, and how pleasant (as here you see) when the Spirit of Truth in one,* ecchoes *to the Spirit it self in another: It is the self-same Spirit that worketh these things in us, and for us all,* 1 Cor. 12.

In this you have, 1. *the Spirituality of the Law of God spoken of.*

2. *Our Weakness to keep the Law.*

3. *God's infinite Wisdom and Goodness to provide a Surety in our room.*

4. Christ's

4. Chriſt's *great Love in undertaking.*

5. *Man's great blindneſs by Nature, cannot ſee this of himſelf.*

6. *His backwardneſs to receive this Righteouſneſs, till he be taught to utter diſtreſs, as the* Prodigal *was.*

7. *His proneneſs to be his own Saviour.*

8. *God's diſtinguiſhing Love and Grace, in enlightning his, and revealing Truth to them by his Spirit drawing of them.*

9. *The bleſſed Fruits of Faith:* viz. *Peace, and Joy, and Love to Chriſt.*

10. *The ineffectualneſs of any other thing, but Faith on Chriſt to bring the Soul to reſt.*

11. *How the* Light within *every One, and* Obedience *thereto, will not do it.*

12. *You may ſee herein the benefit of reading the Holy Scriptures.*

13. *You may ſee that the Doctrine of* Free Grace, *is not a Doctrine tending to* Licentiouſneſs, *but* Holineſs.

14. *Yet it excludes all manner of* Works *in the point of* Juſtification.

15. *The Compleatneſs of* Juſtification, viz. *from all Sin. Theſe, with more that might be enumerated.*

And now I will boldly ſay, The Gates of Hell, Power and Policy thereof, ſhall never prevail againſt theſe Truths. Notwithſtanding the rage and ſubtilty of Adverſaries, we will ſay, Tho an Hoſt encamp againſt the Church, *Iſa.* 37. 22. The Virgin Daughter of *Zion* hath deſpiſed thee, and laughed thee to ſcorn; the Daughter of *Jeruſalem* hath ſhaken her Head at thee.

I conclude with this, Remember how you have heard and received, and hold faſt, *Rev.* 3. 3. 1 John 2. *Read the* 18, 19, 20, 21, 22, 23, *and this is the* 24*th*, Let that therefore abide in you which you have heard from the beginning: If that which ye have heard from the beginning remain in you, ye ſhall alſo continue in the Son, and in the Father. *Amen.*

I ſubſcribe my ſelf your Servant, for Jeſus ſake,

Will. Haworth.

The Bookſeller to the Reader.

There is a Reply to an Anſwer of the *Quakers* to this Tract: Writ likewiſe by the ſame Perſon.

And if thou wouldſt ſee farther into the Errors of the *Quakers*, read Mr. *Falde*'s two Books, entituled, *Quakeriſm no Chriſtianity*, &c.

Sold at the Golden-Lion in *Paul*'s Church-yard.

The Quaker Converted.

God which appointeth unto Man the Bounds of his Habitation, and dealeth with Man as it pleaſeth Him, in bringing him to himſelf, deal with me in manner and Form following.

FIrſt, I was brought up to the Publick Worſhip that was in *England* at that time; And as my Parents were able I was put to School: And the Lord did reſtrain me, that I did not break out into open Sins, as many did. And being of Age fitting, I went to be an Apprentice in Ignorance that my Maſter was of that Opinion, namely a *Quaker*: My Parents, after they had knowledg thereof, laboured that I might have the Priviledg to go to the Publick to worſhip, which Priviledg I had for a time. But after the Prayer-Book was made uſe of there, I was permitted to go no more, which was a great trouble to me. After a conſiderable time I grew deſirous to go to the *Quakers* Meeting, having heard much talk of them, and of the Gifts their Miniſters had; and whilſt it was thus with me I was commanded to go: and I went ſeveral times, as other Boys did, only this; I was taken off from having delight in Sports and Paſtims quickly after my going, and did refuſe going to ſuch Delights when I might go.

But being about *Sixteen* Years of Age, as I remember, having ſome workings upon my Spirit, it was ſet home upon

upon me, That there was a God that would take Vengeance on them that did not obey him, nor keep his Commandments; And that there was no escaping of this God; and withal it would be my Portion to fall under his Wrath, if I continued as I was, for I had broken his Commands, this presently followed, Have I Sinned? I will do so no more; and from that time I went on by Degrees to keep my Conscience void of offence, according to that Light which I had: And at that time I was of that Frame of Spirit, that I was ready to assent to every thing the Quakers did, whether I had ground for it or not. For when I had not a real Perswasion that that thing which I did was Sin, I had these reasonings in me, There are such and such Men, that are mighty Men in Gifts, and of great Fame, and very just Men, and they do not do these things, therefore it is Sin: And I was ready to go upon this Ground. My Parents also (at such times as I was with them) desired me to go to Church with them, as I had done before, and I refused and would not go. Soon after this there arose great Suffering-times, after which it was ordered, that I went not frequently to the Meetings, but to some few in which they spake; not yielding to any thing I did believe was Sin before God: And after a time being at a Meeting with *Alexander Parker*, as I remember, he made use of these Words, which I found upon my Search in the 1 *Thessal.* 5. 21. *Prove all things, hold fast that which is good.* Knowing by the Words he spake, that it was written in the *Scripture*. And he did explain it in this manner, *Prove all Religions, all Sects, all Opinions,* and Words to this purpose: But as for the way of proof I do not well remember. But there was this thing that was cast into my Heart, That they that are of the same Spirit with the Servants of the Lord which were in former Times, must of Necessity in all things agree with the *Scriptures*; whereupon I searched the *Scripture*, comparing my Condition with it: And as I grew up to understanding, by Degrees I considered with my Self that there was a *Jesus Christ*, which came to save Sinners, and He was this Light within, and by hearing their Discourses, and by one means or other, and knowing that there was such a thing in me as did convince me of Sin, and if I was Obedient to it, I was

delivered

delivered from Sin, I did believe this was the *Chriſt*.

Now the ends of his Coming I did believe were to change me from Darkneſs to Light, and from the Power of Satan unto God, to bring me into his own Image, to be free from Sin: and by Degrees as I was convinced of Sin, I was Obedient unto the Light within, which did reprove me, and had Power over Sin, and I rejoiced in it, and counted my condition Happy, and thought it would not be long before I was delivered from all my Sin, and be brought into the Image of Chriſt.

Now to underſtand the frame of my Spirit, I will inſert one remarkable Paſſage which I did when I was about *Nineteen* or *Twenty* Years of Age, which is this: I being ſent to the Shop for Herrings, and had them delivered unto me; I did diſlike ſome of them, and being ſent to the Barrel alone to change ſome of them, I being a great lover of them, it aroſe in me what a Brave opportunity I had to ſlip one into my Pocket for my ſelf, this was the Temptation: On the other Hand came the Light reproving of me in this manner; *I muſt not do this thing; why if it ſhould be known, it would be a diſhonour to my Name, and I ſhould be aſhamed to look any Body in the Face; and if it were not known to Man, yet God would know it, and he would Puniſh me if I ſinn'd againſt Him.* Through which means I did Obey that which did reprove, and touched none but what was my due, and I went Home rejoicing with my Self in this manner, How happy was my Condition now beyond what it had been if I had diſobeyed the reproof! and how good was the Lord to me in calling to me, when I was tempted to do that evil! Oh, who would but love ſuch a Lord as this! But little did I think at that time that I had ſinned againſt God: So was I convinced of one evil one Day, and was delivered from it, and another Day another Evil, and had Power over it, and I had Joy and Peace in it.

Now there were ſome things which the *Quakers* did, that I was not convinced of, and I was aſhamed to be found in them, having no Ground for them in my ſelf, which things bred ſome trouble in me: yet all theſe things were retained in mine own Breaſt; For I made known my Condition to no one, becauſe I would not be perſwaded to do any thing,

but what I was fully perſwaded of in my own Heart.

Now about the time of my being free from my Maſter, Mr. *Haworth*'s coming to *Hartford*, was ordered to be——— and having heard of his boldneſs in what he did profeſs, which the *Quakers* did commend him for, I was deſirous to hear him; and through a Fellow-Servant of mine, which had been there and told me the Paſſages, the next day I went with him to hear; but when I came away, I concluded I had heard a ſtrange Doctrine, and in a ſtrange manner it was preached; I cannot call to mind what it was, notwithſtanding I went again, having this in my thoughts all along, that I would prove this way according as I had liberty, from that Paſſage before-mentioned, and to return to them, which I did believe were the People of the Lord: But I had ſome affection for his Preaching, becauſe he did open the *Scriptures*, which I had a deſire to know; and he did preach often-times to convince of Sin, and deliverance by Faith in Chriſt: But I did apprehend that he did mean that Light within me which did reprove me for Sin, only he did not ſpeak in ſo plain a manner as the *Quakers* did; but I thought he did it through Ignorance, and was willing to bear with that, for I had better thoughts of him, than to preach a Doctrine that leadeth to looſeneſs; having that apprehenſion of the Doctrine of Chriſt, making Satisfaction for all my Sins by his Death at *Jeruſalem*: But as I went on I had many *ups* and *downs* concerning him, and my Heart was many times in one place, and my Body in another; and had many ſuch reaſonings as theſe in me, ſaying, *What, ſhall I ſtay any longer here?* When he ſpake that which my Spirit could not reliſh; and here are but few in this Aſſembly that live as they ought to do. And if there cometh a time of Perſecution, moſt of them will be diſperſed: But the *Quakers*, they ſtand through all, as the *Apoſtles* did, therefore they are the People of the Lord. But on the other hand, I had ſuch reaſonings as theſe: Notwithſtanding moſt of theſe are a looſe and wanton People, and a proud People, which adorn their Bodies more than their Souls, and may be Righteous if they will, if they would but obey the Voice of the Lord, which calleth to them in their inward Parts. Though this is not a Rule for me to do as they, yet I will follow

low that which reproveth me for Sin; and I will see the bottom of their Ways, that I may stand the more boldly against them in the time to come, having liberty from the place forementionened to prove all things: And he did preach many things which did agree with my Spirit; Amongst the rest he fell upon these words, *Luke* 3. 16. *He shall baptize you with the Holy Ghost, and with Fire:* Which word *Fire* was a strange word to me; but as he opened it, it was plain to me, that the Spirit did operate after the manner of Fire, which is by Light and Heat, which I shall speak a little of.

First; As to Light: The Spirit maketh known Sin when it cometh, which was not seen before: As the shining of the Sun through a Crack into a dark Room, we may behold every small Dust within that compass; so in this case it openeth dark Mysteries unto us. And as to Heat, as the Fire softeneth the hard Iron, so doth the Spirit soften our hard Hearts; and as it bringeth or changeth Iron into its own Image, so doth the Spirit change us into its Image; and as the Wood is consumed, so doth it waste and consume our going on in Sin; and in like manner to Purification, with several others; which things I much liked, concluding, I had experienced these things upon my own Spirit, and concluded he did speak in a more plain way than he had done before. From whence arose this reasoning in me, when he spake things which I could not apprehend; it may be it is through my Ignorance, because I do not see that which he seeth, though sometimes I was ready to set them down for false Doctrines. And when I thought of going to the *Quakers*, these things which I did not like among them kept me back, having not ground in my self for to do them; of which *Silent-Meetings* was the Chief, putting off my *Hat* was another; for when I met with one Friend or other, if I saluted him with my *Hat*, I knew not that I did offend God, any more than if I did it not, but yet I concluded, That though I could not agree with them in all things, yet I ought to be with them that would be faithful to the Lord, and walk in his Commandments; these, with many more, after trial of this way. And as I went on, I met with a Passage, *Ephes.* 5. 4. *Foolish talking and jesting.* And, Mat. 12. 36. *Ye shall give an account for every idle Word*, and

the Light in me aſſented to it, that I ought not to do ſo. And when I was reproved for it, I was obedient, and by Obedience was delivered from ſuch Sins, from whence I became of few words. And being lifted up in my Spirit to ſee round me, how I ſhould diſpoſe of my ſelf for the time to come, that I might be delivered from the Snare of Sin, then I beheld the Actions between Husband and Wife in Families, which are Envy, Strife, Malice; that if a Father corrected his Child, the Mother was ready to be offended: And there was ſcarce one in an hundred which lived as he ought, therefore it was not good for me to be in that State. I beheld the Actions between Man and Man in Trading, and behold Cozening, Cheating, Defrauding one another, and at the loweſt many fooliſh idle Words; and it was not good for me to be in their Condition. Shall I continue as I am a Servant? but what is here? Diſcontent, Maſters will think Servants may do more than they do, and blame them for that they cannot help, and Anger will ariſe, therefore it is not good for me to be here. Then I brake out in my Spirit, Would God it was my portion to live in a Cave of the Earth, and to have ſociety with no Man; my Food to be the Fruit of the Hedges, and the Fowls of the Air, the wild Creatures of the Earth, ſuch as I could get; my Drink the Water of the Brooks, then ſhould I be free from all theſe things, not that I was entangled with any at that time; and I think, as I was at that time, I could be contented with that State I was in. Not long after I had this Thought or Suggeſtion in me, If it pleaſed God to take me out of the World at this very moment, I have not one Sin to anſwer for: And I *queried* with my ſelf how this came to paſs? And it was thus anſwered, That I being obedient to the Light which worked in me, had fulfilled the whole Will of God, having regard to that in *Jeremiah* 31, and 33. *I will put my Law in their inward Parts, and write them in their Minds:* And having fulfilled this Law, I judged my Condition happy, having Joy, and Peace, and Comfort in my Spirit as to God, judging my Condition to agree with the *Scripture*. About this time the Perſon before-named grounded his Diſcourſe on *Iſa.* 55. and did run over the greateſt part of that *Chapter*; but in the *7th Verſe*, theſe words, *Let the Wicked forſake his Way,*

and

and the unrighteous Man his Thoughts. Which thing did reach my Condition, having had ſome ſtruglings in my Spirit concerning this thing; for I thought that the Motions in me to Evil, were only the Temptations of the Devil. But having now found many places in *Scripture* to this purpoſe, that they were Sin: The places forenamed for one, *Mat.* 5. 27, 28. & 13. 44. & 7. 12. & 22. 37, 38. *Rom.* 7. 14. *For we know that the Law is Spiritual*; which did convince me that the Motions, the Deſires that aroſe in me to Evil, were Sin againſt God, though not conſented to, becauſe they did ſpring from my Fleſh. Being convinced of this as a Sin, I expected to be delivered from it, as I had been from other Sins before; but I found it otherwiſe, for it was with me then according to that Paſſage in *Rom.* 7. 9. *When the Commandment came, Sin revived, and I died*: for the more I looked upon it, the more I ſaw; and the more I ſtrove againſt it, the more did it work in me; and I began to be in ſore trouble, being taken in it many a time. But I conſidered with my ſelf, Hath not the Lord promiſed to make us free from Sin? and is He not faithful? will He not perform? Yea, ſurely before I die, if I am obedient to Him. But it was ordered by the Providence of God, that I did bear in mind the words of the ſaid Mr. *Haworth*, from *John* 5. 40.—*And ye will not come unto me, that ye might have Life.* In the carrying on which Diſcourſe, he put forth ſeveral Queſtions of this Nature, *Thou that haſt the Riches of this World, couldſt thou not relieve thy poor Neighbours more than thou haſt done? And thou that haſt ſworn, mighteſt not thou have ſworn fewer times than thou haſt done? And thou that haſt kept evil Company, mighteſt not thou have refrained from them more than thou haſt done?* Theſe, with ſeveral more. And I applied this to my ſelf; When I ſaid the Lord will make me free, if I am obedient to Him, could I not be more obedient than I have been? could I not think of other things to prevent thoſe Thoughts and Deſires ariſing in me? And I was ſpeechleſs as to that, but to heal up my ſelf in this thing, I would be wiſer, I would take better heed for the time to come; but e're *two* or *three* days to an end, I was taken in the ſame Deſires again: yet did I comfort my ſelf in this alſo, hoping that I ſhould overcome it before I died, before my departure out of this Life;

Life. But then it arose in me, When should the departure out of this Life be? and I had no ground for any thing, but that it might be the very next hour after I had broken the Commandment of the Lord. Then did my Burden become exceeding heavy, finding no deliverance; then I down on my Knees before the Lord many a time in Prayer to Him, with Sighs, and Groans, and Tears, beseeching Him for Power to withstand this Evil that I was taken in so many times, but I found no deliverance nor power that was given me, though I prayed earnestly, and in several ways; as in Prayer learn'd by the Letter, *viz.* the Lord's Prayer, *Mat. 6.* and I prayed in or by the Spirit, as I thought, and to Christ in me, and to Christ in the Heavens, according to that God who filleth Heaven and Earth. Thus for several Weeks was I in this trouble, making my Condition known to no one, because I would not be perswaded to any thing, but did wholly rely upon the inward Instructions of the Lord. Thus did my Hope perish, my Burden increased, Destruction was set before me; seeing no deliverance any manner of way, so that I might say in some measure, *The Snares of Death did compass me about, and the Pains of Hell took hold on my Soul*; having nothing to say for my self, but the Lord might justly punish me, because I could not say but I might have been more obedient than I had been. When I reflected upon my self, I might have thought of things to prevent those Desires more than I had done; and this dwelt with me, Who knows but the Lord had delivered me, if I had always thought to the utmost of my Power on Thoughts which were good, to prevent those evil Desires in me? After all this, when I was *One* and *Twenty* Years of Age, and somewhat more, being alone bemoaning my Condition, what would become of me? the Lord cast these words into my Heart, *Christ died for me*: And in the meditation of them, the Lord gave me light into them, opening mine Understanding to see that it was *in my place, in my room, in my very stead*, and set it before me by this thing; Suppose I was a Murderer in this Kingdom of *England*, and by the Law condemned to Death, and was carried to the place of Execution, and was at the point of Death; and a Friend unknown to me, of his own free Will

offered

offered himself, being no way guilty of the Fact, to die for me, to bear the Penalty of the Law in my room, his Life went for my Life, and I went free? Then was I as one affrighted, or in a maze, to behold the wonderful Love of God; and the change which was with my Soul in a moment, in the turning of an hand, from Sorrow to Joy, from a burdened State to a free, from Death to Life, from Hell to Heaven, even in a moment; saying in my Spirit, *Who would but love such a Lord as this!* But e're a quarter of an hour to an end, it was clouded again; for the Devil had *two* Cards yet to play, which were Objections against the Doctrine of Christ making Satisfaction for all my Sins, both past, present, and to come; and now he came with Power to drive me into them; they are these, *Looseness* and *Despair*.

But first, upon the Subject of *Looseness*, Rom. 6. 1. *Shall we continue in Sin, that Grace may abound?* For if I am justified by looking unto the Sufferings of Christ for all my Sins, and to be saved thereby, then may I take my swing in Sin, and go on in my Course. To be satisfied in this, I betook my self to search the *Scriptures*: if the Servants of the Lord in Days past did so, and found that they did no such thing, but did always reprove for it, having much Satisfaction from *Rom.* 6. most eminent for this thing; By which thing I was pretty easily turned from this thing, but in my Search met with that Passage, Rom. 3. 25. *Whom God hath set forth to be a Propitiation through Faith in his Blood to declare his Righteousness for the Remission of Sins that are past.* From whence I did apprehend that Christ died for the Remission of my Sins which I had committed before He did manifest his Love to me; but afterwards I was to work for Life and for Salvation, and to keep all his Commandments, or else Hell would be my Portion: And being taken in the same Snare of Sin as I was before, Convictions grew strong upon me, my Burthen grew heavy upon me, insomuch that I did say at length, *Christ was of no Advantage, of no profit to me*; if he had never died, it had been as well with me. Under which troubles I was a great while, until the Lord gave me Light into *two Scriptures*, which did in some measure relieve me, which are these, Rom. 10. 9. That, *If thou shalt confess with thy mouth*

the Lord Jesus, and shalt believe in thy Heart that God hath raised Him from the Dead, thou shalt be saved. Heb. 10. 14. *For by one Offering He hath perfected for ever them that are sanctified*; And being able to see a Sanctification by being justified by the Death of Christ, and viewing the Word [*ever*] I had much relief, yet was I not at quiet, having not settlement of Spirit, but had Reasonings lay in the Bottom of my Heart in this manner, *If I might not go on in Sin, and when I did not go on in Sin, my Works did not make any thing for my Justification, for I was Justified without them, then what use were they for, or for what end?* And the Lord gave me light into *Four* Things which did greatly settle me, which are these;

First, It was for the Glory of God in my Generation, and for the Honour and Praise of his Name, which hath begotten a lively Hope in me, through *Jesus Christ*.

Secondly, To manifest my Love to *Jesus Christ*, which gave his Life a Ransom for me; For how should I make it appear that I love Him, but by keeping his Commandments?

Thirdly, To convince the World of Sin, by my refraining from that which is evil.

Fourthly, It is my Duty, as I am a Son to God in *Jesus Christ*, to keep his Commandments, and to obey and do his Will: from whence I had settlement in my Spirit, having Joy and Peace with God through *Jesus Christ*; seeing a Beauty in Death now more than in Life often-times, because then I should be freed from the Corruption of my Flesh, and be at rest with the Lord. It being near *Eighteen* Months since I had the view of the Love of God in *Jesus Christ*: After which time I was desirous to have some Discourse with some that I judged honest Men, that I might see whether there was a Difference between them and me, and accordingly had, retaining to my self most part of my Experiences: After which I returned for the most part to my former Life, keeping little Company, yet aiming to grow in the knowledg of the Mysteries of God in *Jesus Christ*.

Having after this manner been carried on by the Will of God, having known *two* Faiths, *two* Joys, *two* Peaces, and *two* sorts of Hope, perhaps it may be thought requisite to speak something as touching the difference between them;

For

For satisfaction therefore I will insert some few things by way of Question and Answer.

Quest. *Was that Light by which I was convinced of Sin, and by Obedience thereunto thought I should be brought into the Image of Christ, and in that Righteousness be accepted with God, and delivered from the Wrath to come, Was it the Light of the Spirit of Christ, Yea or Nay?*

Answ. Nay; if I may judg of the Tree by the Fruit.

Quest. *What Light is it then?*

Answ. The same with that which the Heathens had by Nature *Sixteen Hundred* Years since, mentioned *Rom.* 2. 14.

Quest. *How know I that, since they lived so many Years before my time?*

Answ. Because it chiefly pointed unto the same things which are recorded that they did, namely the things contained in the Law.

Quest. *What things did I see, or what things did I apprehend by that Light, which now I see are false things?*

Answ. Three things I shall Name at the present; *First*, I did apprehend by the Light within, that the Motions, the Desires which arose in me to Evil were no Sin, if I did not consent to Act according to them. *Secondly*, That the Doctrine of Christ making Satisfaction for all my Sins, was a Doctrine tending to Looseness. *Thirdly*, I thought by the Righteousness in which I lived, wrought in me by the Light which I thought was Christ himself, I then judged I should be saved at the Day of Judgment.

Quest. *What do I now apprehend by the Light of the Spirit, which is now in me, as concerning the* First *of these* Three?

Answ. I apprehend that every Motion and Desire arising in me to Evil, tho not consented to, nor put into Action, is a Sin against God; because it doth spring from the Corruption of Mine own Flesh, and from the Root of Bitterness dwelling

ling in this Body; wherefore if this Body be mine, then is that which dwelleth in it mine.

Queſt. *What do I apprehend concerning the* Second?

Anſw. To this I ſay, Far be it from me that I ſhould ſay, That Chriſt being offered once for all, ſhould be a thing tending to Looſeneſs, having found by Experience, Faith in this Doctrine is the only Spring from whence true Chriſtian-Works do flow. For ſo ſoon as ever the Lord gave me light into that Doctrine, and ſeeing a Glorious view of Chriſt, that very moment was my Soul drawn out in Love to ſerve the Lord, and to keep his Commandments: From whence my Faith is, That whoever counteth it a Doctrine tending to that purpoſe, they never truly knew the Want of a Saviour: For how irrational a thing would it be, if I was a Slave in *Turkey*, or in ſome other barbarous Nation, out of which Servile Work I could by no means nor art deliver my Self; and in the midſt of my Bondage a Nobleman of mine own Countrey, of his own Free and Voluntary will ranſom'd me home, would it not engage my Soul to love the Man that redeemed me out of Bondage? much more being delivered by Faith out of Bondage and Slavery from the Devil. And how ſhould we manifeſt our love to Chriſt, but by keeping his Commandments?

Queſt. *What do I apprehend as to the* Third *thing?*

Anſw. If I had never known another Righteouſneſs than that which I attained unto, or could attain unto by that Light and Power which worked in me before Converſion, I muſt have expected my Portion in the Lake of Fire and Brimſtone, to be tormented Day and Night for ever: For in the greateſt of my Purity, and the higheſt Degree of Perfection, there were lingering Deſires to Evil that dwelt in me, which would have led me to Evil; which Deſires I could not be delivered from any manner of Way, which was the Cauſe of my Grief and Sorrow ſome conſiderable time, until the Lord opened mine Eyes, and ſhewed me Salvation by a Perſon wholly without me, which Perſon is *Jeſus Chriſt*, whoſe Righteouſneſs

Righteouſneſs being imputed unto me, and accounted as mine own, that Righteouſneſs being every way compleat, he having fulfilled the Law of God in every reſpect, by ſubmitting unto this, and accepting of this as my own, I had Peace of Conſcience, which no otherways I could attain to. Now by the light which every Man hath, ſaw I no Beauty in this; But by a Light which every Man hath not, did I ſee a Beauty in this: From whence I may conclude what that Light which every Man hath is, for every Man in Reaſon ſeeth not a Beauty in this Righteouſneſs.

Queſt. *Had I not Joy, and Peace, and Quietneſs in my Spirit when I was obedient to that Light in me, which reproved me for Sin? And doth not the* Scripture *ſay, The Kingdom of God is Righteouſneſs and Peace, and Joy in the Holy Ghoſt? Wherein do they differ then?*

Anſw. I had a Joy, and a Peace, and a Comfort in both ſtates; But the Joy of the *firſt* was not ſo great as the Joy of the *Second:* For as *Iſrael* was in *Egypt* under hard tasks, *Exod.* 5. And ſo long as they fulfilled their Tasks, doubtleſs they had Joy, and Peace, and Quiet; which when they did not fulfil, they were beaten: But doubtleſs they had more Joy and Peace when they were brought into *Canaan*, where the Tasks were not laid upon them. So was it with me; So long as I did obey that which did reprove me for Sin, I had peace and quiet, judging my Condition happy: But I found a greater Joy and Peace, when I ſaw Salvation by the Righteouſneſs of *Chriſt* without me, being a more compleat and ſurer Righteouſneſs than that wrought in me; being hereby delivered from Fear of Miſcarriages, to the loſs of my Salvation.

Queſt. *Was there not a Power when I obeyed the Light, reproving me for Sin, which did deliver me from ſinning, and gave me Strength to do that which was good, and right, and juſt before God and Man, and would carry me through Sufferings for it, with Peace and Comfort, if I ſubmitted unto it, according to that*

passage, To as many as received him, to them gave he Power to become the Sons of God?

Answ. Yes, There was a Power which did deliver me from sinning outwardly, or doing any thing to wrong my Neighbour, or telling Lies, but choosed rather to suffer anger than to do it: whereas if I had lied, I might have been free from it, it bore me up when I was hissed at for what I did to my Face, saying, These are the things which I must look for, it was the portion of Christ when He walked upon the Earth, and I must not wonder at it, the *Scripture* saith it, *For it is enough for a Servant to be equal with his Lord:* But notwithstanding I met with a time when I could not have Peace of Conscience by that Power within me, but by the powerful Work of God without me, in preparing a Body which was perfectly holy to die for me, to bear my Sins in my place, in my room, to free me from the Curse of the Law, imputing his Righteousness unto me; To as many as receive this, gave he Power to become the Sons of God, being manifest to me in the Spirit at that time I mentioned before, working Faith in me; which Faith engageth to serve the Lord: By this Faith I had Peace of Conscience; this was the Power of God unto Salvation to my Soul according as it is written, *The Preaching of the Cross is to them that perish, Foolishness; but to them which are saved, it is the Power of God.* 1 Cor. 1. 18.

Quest. *Do I despise that Light, Knowledg, or Conscience which reproveth Man for Sin in him, and judg it not to be obeyed?*

Answ. No; I believe it is the Duty of every one to walk in the Commandments of the Law of God, and to keep a Conscience void of Offence, according as it is written, *Holding Faith in a pure Conscience*; hoping to be found in the same my self.

Quest. *For what Ends do I desire to be found in Obedience to this Light?*

Answ. Because it is my Duty to God; Not for Life, but from a Principle of Life; not for Salvation, but because I have

have Salvation through Faith in Chriſt; not that my Peace might be made, but becauſe my Peace is made already; not that I might get into the Love of God, but becauſe I am in the Love of God through Faith in Chriſt, who gave himſelf a Ranſom to redeem me from the Curſe of the Law, He being made a Curſe for me.

Friends, To whom theſe few Lines may be preſented, written by the Hand of him who is Weak in Knowledg, and of low Degree, having done this at the requeſt of my worthy Friends, who thought it might be of uſe to thoſe which might be in the like Trouble as I have been. After the viewing of this, many Cenſures do I expect: perhaps it may be ſaid by moſt, I was no ſuch Perſon as I have here expreſt my ſelf to be; which if it be, I matter not: God knoweth the things I have been led through, my Conſcience alſo bearing me Witneſs to the things I have written, and therefore leave it to the Souls in Chriſt to judg. Perhaps it may be further ſaid of me, That I have written ſome things herein out of Envy and Malice. To which I anſwer, I have not written any thing herein out of Envy or Malice; but for the relief of thoſe that are in trouble, if the Lord pleaſe to make it inſtrumental by his Spirit for that end.

Perhaps it may be ſaid, *I could not attain to Joy, and Peace, and Comfort by Obedience to the Light reproving me for Sin, ſeeing I walked not in all things as the* Quakers *did.* To which I anſwer, I have ſeen one of them do that which another of them had not Freedom to do; yet I believe he that did it had Peace in what he did, becauſe he ſaw no Evil in it; why might not I have Peace and Joy in my Spirit, though I did not walk in every Point as they did, ſeeing I did that which I believed was good in the ſight of God, when I durſt not do that which ſome of them did? Perhaps it may be ſaid, *This is nothing but an invented Story of mine own, having picked up here and there a word by Head-knowledg, ſeeing I was not in open Profeſſion with them which expect Salvation by Obedience to the Light in them.* To which I ſay, Though I was not in open Profeſſion with them, yet was I of the ſame Faith, and ſought

fought my Salvation the ſame way. And as to taking hold of Words, or inventing Stories, I leave it to thoſe indued with the Spirit of God to judg, Whether it be in the Power of Man to place aright ſuch things as I have ſpoken, without experience of theſe things; Though I might ſpeak other things as concerning my Judgment both then and preſent, which was not by the perſwaſion of any one, as may appear by what I have ſaid before: Who once wondered why the Law written by *Moſes* was retained, ſeeing there was another Law given ſince him by *Jeſus Chriſt*, whoſe Law I was to obey. But I thought it was retained for a Memorial of what was in Days paſt, as though that Law given by *Moſes* did differ from the Law of *Jeſus*: But if there be another Law by *Chriſt*, it is the Law of Faith, and not of Works, which is the *Moral* Law. For if Chriſt made a difference, it was in the *Ceremonial* Law, which was then in *Type* and *Figure*, but now in *Subſtance*: For our High-Prieſt is not entered into the Holy Place made with Hands, but into Heaven it ſelf; not with the blood of Bulls or Goats, but with his own Blood, becauſe he gave himſelf an Offering and a Sacrifice to God, and He bare our Sins upon his Body on the Tree, by the which we have Peace with God: But as to the *Moral* Law, or the Law of *Works*, I do not know any change in that, though I once thought there was from that of *Matth.* 5. where he ſaith, *Ye have heard that it hath been ſaid by them of Old time: but I ſay unto you*, as concerning the Oath and other things there mentioned, where He interprets the Law: For he ſaith, *He came not to deſtroy the Law, but to fulfil the Law.* Neither do I find in thoſe places, where He ſpeaketh of putting his Law in their inward parts, that He doth mention another Law, or a part of that which then was: But the Law is of the ſame length and breadth that it was, and doth require as great a Righteouſneſs to be ſaved thereby, as ever it did to them which expect to be ſaved and accepted with God by Works: Then how much doth it concern them which look for Salvation by a Righteouſneſs in which they Live; ſeeing the *Scripture* ſaith, *He that is in Chriſt, ought himſelf to walk even as he walked?* 1 Joh. 2. 6. Now

Now how did Chriſt walk? Chriſt ſo walked, that He fulfilled the Law of God, *Thou ſhalt love the Lord thy God with all thy Heart, with all thy Soul, and with all thy Strength, and thy Neighbour as thy Self*. He was the Juſt One which was offered for the unjuſt, in whoſe Mouth was found not Guile, which in Himſelf knew no Sin; For he did that which was pleaſing in the ſight of God always, at all Times, *Joh.* 8. 29. 2 *Cor.* 5. 21.

But it may fall out, theſe few Lines may be preſented to the Hands of ſome one or other, which in their Hearts may ſay, as I once ſaid, I have done the Will of the Lord, and I have kept all his Commandments; and if the Lord ſhould take me out of this World, I have no Sin to anſwer for, but my Condition is good, I need not to fear.

For the trial of which, I ſhall repeat the things by which the Lord wounded me, with ſome Additions: But firſt remember theſe *two* things; *Firſt*, The Lord ſeeth not as Man ſeeth; for Man looketh upon the outward appearance, but the Lord looketh on the Heart; for the Lord doth require the Heart, in what He hath commanded Man to be found in, 1 *Sam.* 16. 7. *Prov.* 23. 26. *Secondly*, All things are open to Him, and He knoweth the Heart, and every Thought and Deſire thereof, and there is nothing hid from his Eyes, 1 *Joh.* 3. 20. *Luke* 16. 15. *Pſal.* 94. 11. *Heb.* 4. 13. Now to the things by which I was wounded, thou may'ſt remember the Law is, *Thou ſhalt love the Lord thy God, and thy Neighbour as thy ſelf*; under which is comprehended theſe words, *Do unto all Men as thou wouldſt be done unto*. Now ask thy ſelf, Wouldſt thou have thy Neighbour ſpeak an evil word of thee? which I believe thou wouldſt not; then thou muſt not ſpeak an evil word of thy Neighbour. Wouldſt thou not that an evil Thought ſhould ariſe in him concerning thee? then thou and I ought to do the ſame to him. If thou haſt done a thing that proveth an Injury, or a Wrong to any Man unawares, Wouldſt thou in thine Heart he ſhould ſay, nay, have ſuch a thought in him, that thou didſt it on purpoſe, out of Envy, or Malice, or ſome Spite towards thee, to do thee a Miſchief?

chief? See that thou do the same to him; or this will follow, *Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.* Again, it is said, *Love your Enemies, do good to them that hate you*, &c. Which must be out of a pure Heart, for the Lord looketh thereupon. Now ask thy self, O Man, Art thou of the same frame of Spirit to him that is thine Enemy, as thou art to him that is thy Bosom Friend? Art thou of the same Temper, Affections, Coldness in thy Spirit at all times, to him as thou art to thy Friend? If he wrongeth thee, is there not something in thee, in thy Heart, that would avenge thy self of this Man? Doth it not say in this Language, He had as good have held his Tongue, or he had as good not have done this thing, or that other thing, for I will do him as good a kindness another time? If he had done wrong to thee, or some evil thing, dost not thou declare it abroad, to make him odious or hateful, and to be a wicked Person in the Eyes of all? or is it not in thy Heart at sometimes thus to do by him? *Tit.* 3. 1, 2, 3. If he be one that hath stood as an open Enemy against thee, or one that thou hast received some Damage or wrong by, though thou durst not Avenge thy self of him, yet hast not thou rejoiced in thy Heart, and did it not make thy Heart glad, and didst not thou clap thy Hands as it were, when some Evil hath befaln him, or some other hath taken vengeance? If thou hast, is not this to take pleasure in them that commit wickedness, *Rom.* 1. 32? And is this to do unto Man as thou wouldst be done unto? and the Lord will not let such Sins go unpunished, *Ezek.* 25. 6. Then this will follow, *Cursed is every one that continueth not in all things written in the Book of the Law to do them.* It is further written, Matth. 5. *Thou shalt not commit Adultery; but he that looketh upon a Woman to lust after her, hath committed Adultery with her in his Heart*, and so of all other Evils: And dost thou never look upon a Woman, having this arising in thee, saying, Would I might have my Pleasure, my Hearts delight with this comely person? Also it is further said, *Thou shalt not covet any thing that is thy Neighbours.* Now dost thou at no time say in this Heart, or have such things arise in thee, saying, *Would such*

a Man's Houſe or Lands were mine? Or, is he in a fair Trade? Doſt not thou deſire or wiſh in thy Heart, *That thou couldſt get into his Trade?* or, Doth he live bravely in the World? Doſt not thou deſire his Trade, that thou mighteſt live as he? Or, art not thou ready to envy him, becauſe thou canſt not do as he doth? If there be any ſuch things as theſe, it is not right in the ſight of God, *Hebr.* 13. 5. 1 *Tim.* 6. 8. Art thou a Servant, art thou at all times content in thy Heart with thy Wages? Doth not ſomething ariſe in thee to the contrary, *Luke* 3. 14? If there be any ſuch things, though they are not known to Man, yet God knoweth them all, and they are enough to bring Man under the Curſe. Now all theſe things ought to be done at all times, *Deut.* 18. 19. For Chriſt did that which pleaſed God always. After all theſe, and hundreds more that might be reckoned up, if thou canſt ſay thou doſt them, it will be required, whether thou doſt them all purely out of Love; for whatever is done, if it be not in Love to God it availeth not. Now if thou keep the Commandments of the Lord, and walk in his holy Statutes, that thou mighteſt get into his Love and Favour, and that thy Peace might be made thereby, and that thou mighteſt be free from Condemnation, Hell, Death, and eternal Torment; I cannot judg it to be purely of Love, as though thou waſt Free from fear of the Wrath of God to all Eternity: For ſuppoſe *two* Men in this Nation ſhould commit Treaſon, ye know the Law is Death; but the King thereof being merciful, pardoneth the firſt for ever, and ſolemnly engageth never to puniſh him according to the Law, in token of which he maketh him his Chamberlain, or other Officer, promoting him to Honour? Unto the *ſecond* he ſaith, I will forgive thee alſo: If thou for the time to come hearken to me, and keep all my Statutes, thou ſhalt be advanced to the like Honour; but if thou walk in Diſobedience to my Will, I will aſſuredly cut thee off. Whether of theſe *two*, judg ye, ſerveth the King purely in love? So is it in this Caſe: if thou doſt walk in the Commands of God, that you mighteſt be delivered from the Wrath to come, it is a ſlaviſh thing; out of this number did the Lord find Arrows to wound me with. I had ſeveral *Objections*, which perhaps may be in the

Spirits of ſome. I will name ſome, and anſwer them as I am able.

Object. 1. *If I do walk in all things which the Lord hath made known unto me, is it not enough? Will the Lord puniſh me for that which I do in Ignorance?*

Anſw. Art thou ignorant? May not I bring thee into the number of thoſe that are willfully ignorant, or willingly ignorant, ſeeing the *Scripture* ſaith, *The knowledg of Sin is by the Law?* Rom. 3. 20. & 7. 7. Wherefore, had'ſt thou ſearched the Law, and enquired into the Mind and Will of God to the utmoſt of thy Power, might'ſt not thou have attained to more Knowledg than thou haſt done in the Law of God? But if thou art ignorant, thy Ignorance will not excuſe thee. For the Lord did inſtitute an Offering for Sin committed in Ignorance, which declares He required Satisfaction to be made for all Sin, if committed in Ignorance. Alſo he that knew not the Will of his Lord, and did things worthy of Stripes, is not to be freed, *Lev.* 4. 2, 3. *Luk.* 12. 48. Sometimes I have had this *Objection*, but am ſatisfied as followeth.

Object. 2. *There are Temptations ariſing in me to Evil; but Chriſt was tempted, and was it not ſo with him? had not he theſe ariſing in him?*

Anſw. No. If thoſe Temptations do proceed from the Luſt of the Fleſh, which the *Scripture* mentions, *Jam.* 1. 14. *Rom.* 1. 27. then had he none; *For he was in the Form of God, thought it not Robbery to be equal with God:* ſeeing he was the Son of God, he was his righteous Servant, the Man, his Fellow; He was Holy, Undefiled, knowing no Sin; therefore he had no ſinful Nature; then was there no Temptations, no inclinations, no deſire to Evil in him proceeding from from his Fleſh. *Col.* 2. 6. *Iſa.* 53. 11. *Zech.* 13. 7. 2 *Cor.* 5. 21. *Luke* 1. 35. But if you ſay, theſe Temptations and Inclinations proceed from the Devil; then had he none, for he ſaith, Joh. 14. 30. *The Prince of this World cometh, and hath nothing in me.* If then he had nothing in him, then he had not ſo much as a place to ſtir up evil Motions, or evil Deſires in Him: for when he was tempted, the Devil ſpake to him with a Voice, as I conceive, from thoſe Paſſages which ſay, he ſaid unto

unto him, *Mat.* 4. *Luk.* 4. which I do not remember is mentioned on that accompt, but in *Gen.* 3. to them in *Paradise*.

Object. 3. But this is a *Third*, which lodged long with me, *The Lord hath commanded Man to walk in his Law, to love the Lord his God with all his Heart, Soul, and Strength, and his Neighbour as himself; and if it be not attainable, wherefore did the Lord command it.*

Answ. In these things have I found the Law to be of use.

1. By it I was convinced of Sin Spiritual.

2. And saw the height and strictness of the Righteousness which the Lord did require for Salvation.

3. My failings and inability to keep this Righteousness.

4. To humble me, and lay me at the Feet of God for Mercy.

5. That my proud Spirit might submit unto the Righteousness of a Person acted without me, which before would not.

6. The Commands of God to Holiness were of use to me, when I was stirred up to *Ranting*, to turn the Grace of God into Wantonness; and sin, that Grace might abound.

7. Also when I was falling into Despair of the Grace of God (saying) Christ died for the remission of Sins committed before he manifested his Love to me; but afterwards I must work for Life and Salvation, keep all the Commandments of the Lord, or else Damnation will be my portion.

Then it was of use to me to turn me, or drive me to the Grace of God; because I saw I could not come up to the height of those Commands.

8. And is of use to me to this day, when I consider the Height and the Depth, the length and the Breadth of the Law of our God, to cause me to prize the glorious Gospel of *Jesus Christ*, in which is Justification, Sanctification, Redemption: to include all, sure Salvation, being lifted up through Faith in Christ, above the Law and the Power of Works, Death and Hell; that from henceforth we should serve him without fear, to the Praise of his Holy Name for ever. *Amen.*

Having thus run over the *Heads* of these things, it pleased the Lord I should be hamper'd in, and according to the knowledg He hath given me, I have laid them down, if haply,

pily they might be of use to others; not as though I were able to contend and Answer all Objections that my Adversaries may raise against me, having had but a little time to these things. And though I am compassed about with troubles, yet will I call upon the Lord for Strength to stand under them: For in my Infancy in Christ, great was my trouble, yet did the Lord bear me up, and deliver me, which giveth me ground to believe, He will yet stand by me, and strengthen me, and preserve me unto his Heavenly Kingdom.

Many more things might I reckon up, but in those may be seen these *two* things. *First*, The Backwardness of Man; the Unwillingness of his Spirit to come unto Christ, and submit to his Righteousness. *Secondly*, Being come to see this Law and Salvation by the Death of *Christ* alone, how ready is Man to forsake it and join something with it, some Works, some Duties, some-thing which pleaseth Man, and *eclipses* the Glory of Christ, then all is well enough: Unto this I might reckon up many things; but this I say, The Light of the *Gospel* to me, for many Months, was as the light of a *Gloworm* by the wayside, a small thing ready to be passed by; or as a By-way, a comparison of the chief Road to the great City, the heavenly *Jerusalem*: It was so much against Reason, being without the Works of the Law; The way of the *Gospel* is as an unbeaten Path, the Lord knows People walk not by Troops or R: For the *Gospel* is too glorious for Man's Reason to comprehend: Therefore the Law is embraced, and Err ure so flow as Water from a Spring; but forget not this, That by the Will of God ye are sanctified, through the Offering of the Body of *Jesus* once for all; He is our Righteousness, our Peace, our All, we are compleat in Him, perfected for ever through Faith without the Deeds of the Law, this will stand when all the rotten righteousness of Man shall fall: Therefore unto the King Everlasting, and only Wise God, Glory, Honour, and Praise for ever and ever.

FINIS.